2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A light-brown she-camel is known as *ḥamra* (pl., *ḥumr*). If the forelegs are a shade lighter, she is a *ḥamra ḥaǧla'*; with lighter spots on the breast, *ḥamra ẓraba'*. A bright brown she-camel without a shade of another color is called *ḥamra damijje* or *damûn*; if the hair around her jaw and nose is a little darker, *ḥamra ḍrama'*.

An animal of yellowish color is called *ṣafra'*. If the color recalls *dibs*, or grape sugar, she is known as *ṣafra' dabsa'*. That colored like roasted coffee beans is *ṣafra' ḥabbet al-ḳhawa*; when of a still darker shade, resembling coffee already made, she is called *ṣafra 'abâdijje*.

An ash-gray she-camel is known as *šaʿla* (pl., *šiʿel*).

Malḥa' is a black she-camel; if glossy like a raven she is a *malḥa ẓurâbijje*. A *malḥa ḥaṣṣa* has hair of the same color but curly. No more than ten heads are designated by the words *milḥ* or *meǧehmât*; for larger numbers, *meǧâhim* is used.

The Bedouins give each she-camel a name according to her real or alleged individual qualities, *asâmi-l-bel bwuǧihah*. For example: Ṭâfha, Ṭajjâḥa, Šarha', 'Aǧla', Ḥarûfa, 'Awǧa', Balḥa, Rîma, Bwêẓa, Šaʿêla, 'Alja', Duḥejna, Mlêḥa, Saḥla, Ṛabša, Ṭamša, 'Ejda, Ǧerîda, 'Amra', Saʿfa, etc.

Each animal bears a mark, either branded or cut in, of the tribe and kin to which it belongs, *wasm*.

Pure white she-camels the Rwejli likes the best of all. Although he knows that he cannot use them on a dangerous trip because of their color, which makes them conspicuous to the enemy at a great distance at night as well as by day, and although he also knows that every robber or raider prefers the white animals to all others, nevertheless he continues to breed them. It is as if he enjoys playing with the danger threatening his favorite animals, and, the greater the risk, the more white she-camels he wishes to have. As long as he has less than ten he calls them *wuṛuḥ*, but when his little herd has grown to eleven he uses the word *maṛâṭir*. A herd of white she-camels is generally owned by the whole clan under the control of the chief, and every animal of that color captured in a raid is added to it. As soon as the number of the *maṛâṭir* has reached a hundred, a second herd is formed. The *maṛâṭir* are the pride of both the clan and tribe, especially if the herd has not been captured by the enemy for the past fifty years. Then it is called *al-ʿeli*, it is talked of in the whole desert, and the bravery of the clan that owns it is praised by all,

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

since it is universally known that the enemy always tries first to capture the pure white animals. The reputation and glory, *'arf w-nowmâs*, of a clan depends chiefly on its white herd, for which reason the *marâtir* herdsmen are selected from the most prudent and brave youths, and at a time of particular danger this herd is usually driven to a safe hiding place. Furthermore, a pure white animal is killed only when too old or wounded. Its hair is carefully gathered by the women and girls for weaving the finest bags carried on the camel saddles.

PASTURING OF CAMELS

The camels pasture in either small or large herds. A herd up to ten heads is called *hešle* (pl., *hšel*); a larger one, *ra'ijje* (pl., *ra'âja*) or *ḳaṭī'a* (pl., *ḳaṭ'ân*); if a herd numbers seventy to eighty animals it is known as *zowd*. A little herd owned by a small familly is called *ḏwejd*.

Each herd has its own herdsman, *râ'i al-bel*, who is hired for ten months and, according to the size of the herd, is paid either two *meǧidijjât*, a suit of clothing, and shoes, or merely six *meǧidijjât*, besides receiving one young male camel, either a *maḫlûl*, a *mafrûd*, or even a *ḥežž*. It is also his duty to help with the loading and unloading and to bring all the water needed. The herdsman addresses his employer as his host, *mu'azzeb*. Many herdsmen enjoy great esteem, and the hosts undertake nothing without asking their advice.

In the morning the herdsman gets a warm breakfast — usually warmed-over remains from the supper. While he is eating, the herd grazing near by is watched by the host himself, or by his son or daughter, *jeṣaḥḥihen*. Having breakfasted, the herdsman sticks a piece of bread or a handful of boiled wheat into his clothing, throws a pouch filled with water over his shoulder, takes a heavy staff, *maḏrûb*, mounts the leading she-camel, *ḳa'ada*, and begins to praise the pasture in short sentences, which he intones in a drawling manner, *jeḏḏeb lehen*. On hearing his voice, the animals cease grazing and follow his lead. His she-camel, the *ḳa'eda*, keeps always in the rear. Having thus all the animals of his herd before him, the herdsman drives them to the pasture, *jesraḥ* (or *jefalli*) *bel-ba'rin jamm al-mafla'*. The animals of a herd going to the pasture, *aṭ-ṭarḳ as-sâreḥ*, usually form a single line,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XII

HORSES

The Bedouins assert that no horses were created by Allâh in Arabia. According to their tradition they brought their first horses from the land of the settlers whom they raided. In the inner desert the horses have no place and would perish, did not the Bedouins look after them better than they look after their own children. A runaway horse cannot live long in the desert, while a camel will persist even without a man. Horses are of no economic value but serve merely as weapons for the getting of booty and influence. For this reason they are called *al-murnijât*, the enriching. It is said that the mares' bellies contain treasures and their backs help to win power, *al-ḫejl buṭûnahen kanz wa-ẓhûrahen 'azz*; for they give their owner colts which can be turned into money at any time, and it is much easier to make or repel an attack on horseback than when mounted on camels. The more horses a tribe has, the more feared it is by its neighbors and the greater its power. But successes gained on horseback are not lasting. The defeated neighbors unite for revenge, and soon both the riders and horses are annihilated. Hence the saying: "The horse reins are snakes, and death dwells on their backs; *al-ḫejl ersânahen ḥajêja wa-ẓhûrahen manâja*."

HORSES OF DIFFERENT KINDS

The Rwala classify horses[10] as common ones, *kdiš* (pl., *kudš*), and thoroughbreds, *aṣîl* (pl., *aṣâjel*). The common horses are not kept in the desert. Of the thoroughbreds they raise for the

[10] The different parts of the horse (Fig. 40) are called:

1. 'urudna	12. ḫaṭrat al-'aja	24. sebîb
2. minjar	13. ijen	25. ḥabag
3. ḥarṭom	14. garṣar al-ijen	26. jafar
4. 'alma	15. fâ'da	27. 'arṣâb
5. mdakkam	16. mat'ref	28. krâ'
6. ḥamal	17. rujuba	29. dejel, udder; ḫâṣr, teats
7. warîd	18. ḥdrel	30. surra, sirr
8. ḍahba: in the middle, al'ad	19. ebâhar	31. baṭn
9. ḥagga	20. gahr	32. ḍamb
10. mukâwar al-'aja	21. mgaṭwaraj	33. kâṣala
11. 'aja	22. ḥaja'	34. kâ'
	23. 'alwat aṣ-ṣâk	35. mukjam